

# Christian Admonitions, against the two fearefull sinnes of

Cursing and Swearing, most fit to be set vp in euery house, that the grieuousnesse of those sinnes may be both remembred, and auoyded, whereby the hatred of them may possesse the heart of euery Christian.

## Against Cursing.

**F**irst, (if thou wilt liue in a holy feare and reuerence of the Name of God) thou must consider what thou art, and learne to know thy selfe; for hee that truly knoweth himselfe, is a man of very happy acquaintance, for by this thou shalt know thy selfe to be *Earth*, *Gen. 2. 7.* concei'd in sinne, *Psalm 51. 5.* Borne to paine, *Iob. 5. 7.* Euill, *Eccles. 9. 3.* Wretched *Rom. 7.* Filthy, *Iob 15.* Corrupt, abominable, and doing nothing good, *Psalm 14.* Mortall, *Rom. 6.* Vaine, *Psalm 62.* Wicked, *Esay 9.* Vnprofitable, *Rom. 3.* Vanitie, altogether more light then Vanitie, *Psalm 62.* Sinfull, *1 Kings 8.* Miserable, *1 Corin. 15.* Dust and Ashes, *Gen. 18.* Gods enemy, *Rom. 8.* A child of wrath, *Ephesians 2. 3.* A worme, *Iob 25.* Wormes meate, *Esay 51.* Nothing, yea lesse then nothing, *Esay 40. 17.*

Hauiing thus by the Touch-stone of Gods Word tryed, and examined thy miserable estate and condition, and therewithall knowing thy selfe, then on the other side, consider (as neere as thy frailty will permit) the power of God in creating thee, his mercy in Redeeming thee, his loue, in preserving thee, his bounty, in keeping thee, his promise to glorifie thee in heauen, if thou honour him on earth, and his Iudgements to condemne thee, if thou blaspheme and dishonour him.

Our Sauour Christ, being the Head of Blessednesse, and of all that are or shall be blessed, how is it possible, that any Accursed or Cursing person can be a member of that Blessed Head; who hath expressly forbidden vs to Curse, but to bless them that Curse vs? *Luke. 6. Math. 5. Rom. 12.* And in the *109. Psalm*, It is said of him that accustomes himselfe to Curse, *Cursing was his delight, therefore shall it happen vnto him, he loued not blessing, therefore it shall be farre from him.*

And seeing no man can merit the least part of blessings temporall; how, or with what face can one that liues accursedly; or vseth cursing (here,) hope for a Kingdome of Eternall blessednesse hereafter?

It is fearefull to heare how, and with what cold dulnesse, many men doe pray for blessings either for themselves or for others, and (contrarily) with what vehemency they will Curse: as some haue willed and wished themselves Gods Plague, the Pox, and other mischiefs, and some haue too often bid the Deuill take them, God Sinke them: Renounce, Confound, Consume, Refuse, and Damne them: and yet these silly gracelesse earth-wormes, haue an ambitious deceitfull ayme to be blessed, partakers of the blessed Kingdome of Heauen.

Therefore, if thou hast a desire of Eternall blessednesse, know that the way thither, is not by Cursing: if thou hast a hope to escape the dreadfull sentence of, *Go ye Cursed, Math. 25.* Then giue thy mind to prayer and blessing, and then shalt thou haue the ioyfull welcome of, *Come ye blessed inherit the Kingdome prepared for you from the beginning of the world.* To the which God of his mercy bring vs all. Amen.

## Against Swearing.

**H**auing with a Christian humilitie considered thy owne base and contemptible estate and condition, then thinke with thy selfe, what an Incomprehensible, Glorious, Infinite and Almighty Maiestie thou offendest and blasphemest with thy vngodly Swearing, who hath said, that he will not hold him guiltlesse, that takes his Name in vaine.

And much better were it at the last day, for that miserable wretch, that he had bene created a Toade, a Viper, or the most loathsome creature, then to appeare before that great and dreadfull Tribunall, and there to be accused by the Deuill and his owne conscience, for Swearing and for Forswearing, and Blaspheming the blessed Name of the Eternall God, where no excuse can serue, no Aduocate can plead, no Proxei or Essoyne is to be graunted, but presently the guilty Caitif is commanded to vtter darkenesse and perpetuall torments.

There is some excuse for the ignorant Iewes, that crucified our Sauour, because they knew not what they did: but for a professed Christian, who knowes God to be his Creator, and that *Iesus Christ* paid no lesse then the peerelesse & most precious blood of his heart for mans Redemption, how can any one that knowes and beleeueth these things, hope for saluation by that blood, wounds, heart and body, which he so much, and so often blasphemeth and teares betwixt his accursed teeth? So that there is no Traytor so bad, or treason so great, as is against the Maiestie of heauen, nor hath the Deuill any that doth him more pleasing seruice, then an odious and common Swearer doth, and herein he goes beyond all the Deuils in hell, in impiety and contempt of God: for Saint *James* saith, Chap. 2. 19. That the Deuils doe beleue there is a God, and that they also tremble in feare of his mighty power; but the Swearer, though he doe know and beleue there is a God, yet he beleueeth not his Word, or feares or trembles at his Iudgements.

Besides these endlesse torments ordained in hell for odious Swearers, God hath promised to afflikt them in this life: for he saith, The plague shall neuer go from the house of the Swearer, *Ecclesiasticus 23.*

So that the gaine of a Swearer is nothing but the eternall wrath of God, the hatred of all good men, the ill example to others, and the vexation and discredit of himselfe, his kindred and friends, with a fearefull reward hereafter, (except true repentance obtaine mercy.) What a foolish absurditie is it for a man (being crost in any worldly affaires, or gaming, or other businesse, either materiall or triuiall) to reuenge himselfe vpon God, and carelesly and blasphemously fly in the face of his Maker, with Oathes and Execrations?

If we did consider what God hath done for vs, we would not so vnthankfully requite him: if wee called to minde his gracious promise of glory euerlasting, to those that loue and feare him, we should then hold his Name in such reuerence as becomes Christians: if his fearefull threatnings against the takers of his Name in vaine, could terrifie vs, (no doubt) but we would be more careful and circumspect in our liues and conuersations, as that we would be allured by his mercies, or restrained by his Iudgements.

**G**od hath naturally placed and inclosed the tongue of man within the stone walls of his teeth, and without those walls there are also the two earthen Bulwarkes or Rampieres of his lippes: he hath appointed Reason to be the tongues guide and guardian, and hee freely offers his Grace, to be Reasons counsellour & gouernour: wherefore let vs flee to the Throne of Grace, and beseech the God of Grace, that he will cause his fauouring Grace to guide our Reason, that our Reason may rule our tongues, that Cursing may be cashered, Swearing suppressed: that (by Gods Spirit) our lippes may be opened, that with our mouthes his Name may be prayed: that Gods holy Name may be glorified, and our sinfull soules eternally saued, through the merits of our great and blessed Redeemer *Iesus Christ*, To whom with the Father and the blessed Spirit, be all Honour, Power, Maiestie, Glory, Dominion, and Thanksgiuing, ascribed and rendred (as is due) to men and Angels, both now and for euermore. Amen, Amen.

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